Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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SELECTIONS.

RELIGIOUS PARTIES IN ENGLAND.

[CONCLUDED FROM PAGE 53.]

"The 'Evangelical' or Methodist party in the Church, is numerous, popular and rapidly growing. It can now boast of one Bishop, who goes far to blunt the edge of a royal sarcasm. When some of the Prelates consulted George II. as to the means of preventing Whitfield from preaching incessantly, his majesty is reported to have said, 'I must make a bishop of him!' Dr. Ryder is not stopped by episcopal etiquette or disabled by the weight of the mitre from ministerial labors. Of the same active and zealous party was, we suppose, the late excellent and much-lamented Bishop of Calcutta—if he may not be rather placed midway between the Evangelical Churchmen and the temperate and rational High Churchmen. The Evangelical party has in its ranks some of the nobility, especially in the female branches; many of the gentry, more particularly of the same sex; some of the inferior dignitaries of the Church; a host of the unbeneficed clergy; and a considerable proportion of the inhabitants of some of the greater towns.—No one can help perceiving that the sect, for such it is, is spreading every where; the way seeming to have been opened for it by the wonderful exertions of the popular Dissenters. As a party, the Evangelical members of the Church have been, with some few exceptions, warm supporters of the Bible Society. For decorum sake, many of the clergy of this denomination are subscribers to the Bartlett's Buildings Society for promoting Christian knowledge, the example and guardian of Church-of-England orthodoxy; but their feelings are with more eager and stirring associations. Missionary Societies for evangelizing the Heathen or converting the Jews, Tract Societies, and popular institutions of the same class, are the means on which they reckon for party success. To their praise be it spoken, they are generally found amongst the promoters of popular education, which they naturally enough seek to turn to their own account, and one division of them have been laborious beyond measure in the attempt to abolish slavery and to improve the condition of negro slaves. This branch of the Evangelical Church is particularly connected with a small party in the House of Commons, lately headed by Mr Wilberforce and now by Mr Fowell Buxton, whom the wicked designate 'The Saints.' In the time of Mr Pitt, these politicians and statesmen, as we must by courtesy at least call them, constituted a knot of voters on whom the minister could calculate on common occasions: in trying emergencies they established their own importance by trimming the balance between the Ins and the Outs. More lately, they have generally leaned to a liberal policy, whether domestic or foreign, and they may be regarded in the aggregate as *not inimical* to civil and religious liberty.

"In the Evangelical Church some are Calvinists and some Arminians. The Calvinists again are divided into High and Low. Dr Hawker and Mr Vaughan are the leaders of the High Calvinist Churchmen, and are reproached by their own brethren, who are lower on the Geneva scale, with Antinomianism. The 'Christian Guardian' is devoted to High Calvinism, but even this journal stops short of the *ultra* faith of the above-named divines. Its second title is 'Church-of-England Magazine;' but notwithstanding this denomination, which is in some respects catholic, the 'Guardian' sinks below the 'Evangelical Magazine' in point of talent, but, to make amends, rises to a level with it in bigotry, and goes quite as far in the use of that spiritual jargon which all besides the party call 'cant.' The heads of the more moderate Calvinists in the Church are Mr Simeon, the pulpit veteran, of Cambridge, and Mr Daniel Wilson, vicar of Islington, from whom his parishioners have already learned one point of law, and may, if they please, learn the gospel, according to the Thirty-nine Articles. Their sentiments are supported by the 'Christian Observer,' which is a respectable periodical, containing occasionally some able and learned papers, and is favorable on the whole to freedom, though not a little blemished occasionally by the *odium theologicum*, nor quite free from the sectarian dialect. This journal is in the hands of the Anti-slavery part of the Evangelical Church.

"From the times of Toplady and Romaine, the Evangelical preachers in the Church have lowered their doctrinal tone.—Arminians are not now accused by them, as they then were, with being violaters of all the Ten Commandments. The Bible Society and other like institutions have brought Wesleian ministers and members into communion with Evangelical preachers in Holy Orders, and a truce has been tacitly agreed upon between these once fierce and irreconcilable polemics. Some of the members of the City-Road 'Conference' are said to look with rather a longing eye upon the high places and good things of the Established Church; and there is a disposition in certain members of the Establishment to take them into their pale, as auxiliaries in the contest with the Dissenters.

"The habits and manners of Evangelical Churchmen differ by all the degrees that there are between the Vicars of Clapham and Harrow and the facetious Orator of Surry Chapel. Some read well-written and not over-long sermons; others deliver themselves extempore and let the hour-glass fairly run out, trusting to their wit or eloquence to keep the attention of their hearers from flagging. Some break through all canonical rules and 'use themselves as laymen' and Dissenters, and are to be seen at prayer meetings, expounding meetings, experience meetings, if not at camp meetings; others are rigid in their observance of the discipline of the Church, and are as fearful of schism and the displeasure of their diocesans as any minister of the old orthodox party.—The Dissenters who take the name of 'Evangelical' frequently complain of the hostility of their brethren in the Church who wear the kindred title; verifying the old remark, that they who are nearest to each other in opinion are most impatient of each other's errors. Jealousy between these two bodies has been strengthened of late by the frequent instances of conformity to the Church under a 'Gospel ministry.' There may be cases of conversion on the other side; but we apprehend that the Evangelical Church is gaining upon Evangelical Dissenters.

"At one period, certain opulent men amongst the Evangelical Churchmen set themselves, we know not whether as a society or as individuals merely, to purchase presentations to livings for the sake of planting the gospel in the Church of England; in the same manner as the Calvinistic party in the Church of Scotland are now clubbing their means to buy up 'Church Patronage.' The tide of public feeling has set in so strong in favor of Evangelical preaching, that there is probably less occasion for this consecration to the Church of 'the mammon of unrighteousness.'

"A curious question has been sometimes raised as to the ultimate effect of the operations of this new party upon the constitution of the Church of England. Should they once imbue the Court with their own mystical notions, they might obtain a majority on the Episcopal bench and a consequent ascendancy throughout the kingdom. In this event, Churchmen of the old school prognosticate the downfal of the Establishment, or, which is the same thing in their view, its conversion into a school for Methodism; and certain Dissenters foresee a most offensive use of ecclesiastical power, a more determined resistance to liberal opinions, and perhaps the revival of intolerant measures against heresies. But we need not distress ourselves with gloomy predictions. The world, (in the innocent sense of the word,) overmatches the Church. Public opinion acts upon ecclesiastics as well as others, though they may be the last to feel and shew its influence, and public opinion is growingly in favor of peace and charity. It were the fanaticism of despondency, to fear that the mind of a community, like that of England, can be put back to the state of past centuries. All the tendencies of opinion are forwards. If the Evangelical Church were to become *The Church*, it would presently be what the Establishment is now; the possession of power would satiate the desire of change; the value of peace would be felt, and would be testified by quietness; and at any rate, the Government, in whatever custody the reins might be placed, would still see the necessity of a curb upon the Church. There is little danger, however, of ecclesiastical power passing into very different hands from those by which it is now firmly and jealously held. Religious opinions and practices would seem almost to be determined by the degree of civil and official rank. An Archbishop and a Prime Minister are laid out by their stations for High-Churchmen. A noble family is naturally of the Old Religion. We smile at the odd association of ideas which unites in the same person the courtier and the proselytist. It is more probable that the Evangelical Church party will evaporate by its own zeal, than that it will obtain political consistency and strength. In proportion as preachers of this character multiply they become less singular and are of course less popular. The arithmetic of churches is from multiplication to division. The contending Evangelical sects in and out of the Church guarantee to the public their own harmlessness. To a certain extent, the internal divisions of the national Establishment are, as we have before hinted, a security for the liberty of Dissenters; they likewise prevent degeneracy in the Establishment; and they may sooner or later convince our rulers of the expediency and moral necessity of such changes in the services of the Church, in the appointment of its ministers, and in the distribution of its excessive revenues, as shall conciliate public feeling and make the legal form of religion popular. The *euthanasia* of sects within a political church is—REFORMATION.

I lay it down as a sacred maxim, that every man is wretched in proportion to his vices; and affirm that the noblest ornament of a young generous mind, and the surest source of pleasure, profit, and reputation in life, to be an universal acceptance of virtue.

MARRIAGE OF UNITARIANS IN ENGLAND.

[From the London Morning Chronicle.]

MARY-LA-BONNE NEW CHURCH. Yesterday were married by Dr Sprey, Rector of Mary-la-Bonne, Mr. G. Umphries, of Oxford street, and Miss Sarah Leggett Temple, of Bayswater. The parties being members of the Church of God, commonly called Free Thinking Christians, were attended by the Elder, Deacons, and others of the body, and presented a protest against the estalished ceremony. The minister having received the written protest, proceeded with the ceremony. Upon the bridegroom being required to repeat the words, "In the name of the Father and of the Son and of the Holy Ghost,"* he paused, and then solemnly protested against the recognition of the Trinity; upon which the Minister closed the book, and proceeded to the Vestry, refusing to complete the marriage. After considerable discussion there, relative to the views and motives of the parties in protesting verbally, as well as in writing, the Minister returned to the altar and completed the ceremony. This case was thus considered remarkable by the performance of the ceremony in two distinct parts. The parties expressed their deep sense of the forbearance and kind consideration of the officiating Minister. The protest delivered on the occasion varies from former ones, inasmuch as it is designed to be a vindication of the conduct of this body in protesting, and also a declaration of their religious opinions:

COPY OF THE PROTEST.

"*Protest against the Marriage Ceremony, and exposition of the reasons for presenting the same.*

"The undersigned being Protestant Dissenters and Members of the Church of God, commonly known as Freethinking Christians, hereby avow and set forth, That they are at this time desirous of entering together into the state of marriage.

"That they regard the right to enter into such state both as a natural and civil right, and the duty so to enter therein as one of religious obligation.

"That, in the present circumstances of society, they should hold it sinful in themselves, and pregnant with mischief to the community, to enter into such state without a legal sanction thereto, which sanction it hath ever been regarded as a first duty of legislation to afford, and *that* with facility to all concerned.

"That in order to obtain such sanction, it has, since the passing of the Marriage Act in the 26th of George II. become obligatory upon Dissenters to appear in a Church of the Established Religion, and then and there to submit to a certain religious rite or ceremony administered by a Priest of the Establishment.

"That, as Disciples of Jesus, they have conscientious scruples against all outward rites and ceremonies in religion, and more especially against that which is by law established for the solemnization of Marriage.

"That, to guard against any implied approval on their part of such rite and ceremony—to purge their consciences from all supposed assent to whatever therein contained, is contrary to God's holy word—to avoid the sinfulness of dissimulation in religion—to stand acquitted in that day when God shall judge the secrets of men by Jesus the Christ—we hereby offer our solemn protest, and appeal against the same.

"That, regarding the Clergyman as in this instance, the Minister of an oppressive and wicked law, to which, by his Ordination oath, he hath rendered himself a party, such Protest and Appeal is delivered into *his* hands, and through him to all whom it may concern.

"That, considering the *time* and *place* in which the law would compel hypocrisy and falsehood to be the only time and place in which the delivery of a Protest could ease the consciences of the party protesting; such Protest is, for such reason, delivered in the Church, and at the time when the ceremony is to be performed.

"Against the present established mode of legalizing Marriage, by compelling submission to a religious ceremony by law appointed, they hereby offer the following especial grounds of protest:—

"Because it introduces a religious rite into a mere civil compact.

"Because it is an interference of human authority in matters of faith.

"Because it operates as a *test* of religious opinions.

"Because it becomes an act of compulsive conformity with the Church of England.

"Because it establishes a rite or ceremony in religion, all such being contrary to the commands of Jesus, and to the spirit of that religion of which he was the divinely appointed teacher.

"Because, although marriage be sanctioned, and its duties, like all the several duties enforced in the Scriptures, it is no where appointed to be entered upon by a religious rite. In no single instance in any age, either in the antedeluvian, in the patriarchal, or the Jewish, does it appear that such rite was performed. Neither by Moses—nor by the Prophets, nor by Jesus, nor by his Apostles, was such rite instituted.

"Because the marriage ceremony, as contained 'in the Book of Common Prayer,' is a *Popish rite* rendered compulsory in the Church by a corrupt Pontiff (in the thirteenth century,) and by him raised to a *Sacrament* together with transubstantiation and *auricular confession*, as a means of increasing the revenue of the Clergy.

"Because, by reason of its origin from the Popish Mass Book, together with the obsoleteness of certain of its terms, its forms are superstitious, its meaning in many places has frequently become obscure, its assertions false, and its allusions indelicate, offensive, and revolting.*

"Because it is performed in 'a place of worship,' and is part and parcel of the ritual of a Church, whose claims are unscriptural, whose foundation is not of God, whose authority is human, whose existence is dependent on the State, whose days are unnumbered according to the 'sure word' of prophecy, and from whose communion we have separated ourselves in obedience to that heavenly mandate, 'Come out of her, ye my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

"Because being performed by a person 'in Priests' orders,' it implies a recognition of the claims of the Priesthood—an order which, upon the extinction of the Jewish Priesthood hath never been re-established by Divine authority, which possesses no one claim that is sanctioned by Scripture, and can exist only by an usurpation of the rights and liberties of the Church of God, the equality of whose members is by Jesus and his Apostles so expressly asserted.

"Because, as being an act of *public* and *social* prayer, it is without authority from the Scriptures, contrary to the example, and opposed to the positive commands of Jesus, who, when teaching his Disciples to pray, directed them to pray in secret, and forbade them all *Synagogue worship*, and who, upon anticipating the approaching termination of all *Temple worship*, declared that man should worship neither in this nor in that Temple, but that 'the true worshippers should worship the *Father* in spirit and in truth.'

"Because the worship connected with this ceremony is *Heathen*, being addressed to a plurality of Gods, each of whom is seperately invoked, as *God* the Father, *God* the Son, and *God* the Holy Ghost—whilst to *us*, there is but one true God, *even the Father*, of whom are all things.

"Because it is *idolatrous*, the language of prayer being therein addressed to '*Christ*,' or, as the word implies, the *anointed*, the Messias, who, in his office as the *Messias*, is in Scripture expressly called the *Man* Jesus, 'the *Son* of *Man*,' and who hath himself proclaimed—'Thou shalt worship the Lord thy God, and him *only* shalt thou serve.'

"Because the doctrine of a *Trinity of Gods* is a palpable corruption of divine truth; an image of *Pagan idolatry*, which not all the riches or honors it may dispense, or the terrors it may assume, can induce them to do homage to. And should this their testimony against the same expose them to 'the fiery furnace' of persecution, they will exclaim with some of old, '*Our* God whom we serve is able to deliver us; but if not, be it known unto thee, oh King, that we will not serve *thy Gods*, nor worship the *golden image* which thou hast set up.'

"In concluding this protest, and in order to remove all doubts touching the nature and certainty of their faith, as well as to shew the obligation which is imposed upon them by their principles, to make such protest in the face of the Established Church, as their brethren have hitherto done, the undersigned both on their own part and that of the Church under whose instruction they now act, hereby declare their belief—

"That the Scriptures of the Old and New Testament contain the revealed will of God.

"That, as such, and in consequence, the Scriptures, and the Scriptures only, should be the rule of their faith and practice.

"That 'the *God* and Father of our Lord Jesus' is 'the only true God,' and 'that there is none other God but one:'

"That, Jesus of Nazareth was 'a *man* approved of God by miracles and wonders, and signs which *God* did by him.'

"That he died, and by the power of God rose again according to the Scriptures.

"That God 'hath appointed a day in which he will judge the world in righteousness by that *man* whom he hath ordained.'

"That God hath separated to himself a people on earth, 'which is the Church of the living God, the pillar and ground of the truth.'

"That the Members of this Church are required to look to Jesus as 'The guide and complete pattern of their faith, who, for the joy that was set before him, endured the cross, despising the shame,' 'and that it is their duty to follow his example, who hath declared before the rulers of the world, 'to this end was I born, and for this purpose came I into the world, that I might bear witness unto the truth.'

"That with these sentiments and hopes, and with these views of God and Religion, they are compelled, at all times and at whatever risk, to raise their voice against false worship, to protest against all subscription to false doctrines, in season and out of season, whether men will hear or whether they will forbear—acting on such occasions not as men pleasers, but as in the sight of God—neither desiring the applause nor deprecating the censure of this world—anxious only for 'the testimony of a good conscience,' and appealing from the judgment of the timid or the time-serving, to the example of the Prophets and Apostles of old, to the conduct of the early Reformers from Popish darkness, to that cloud of heavenly witnesses, who, in every age and nation, have chosen to obey God rather than man. (Signed,)

"G. HUMPHRIES,
"S. L. TEMPLE."

The London papers have given, it seems, numerous accounts of proceedings similar to the above which occurred in the *Church of St. George the Martyr*, London, in relation to the marriage of Mr. *Lionel Trotter*, and Miss *Agnes Campbell*, two respectable and amiable Members of the sect of Christians called Dissenters, or Unitarians. We extract the following condensed account.

This couple claimed to be married agreeably to the divine law, without being compelled to subscribe to dogmas which in their consciences they declared they held to be impositions. The Minister of the Parish preremptorily refused to marry the couple in any other manner than in that prescribed by the marriage ceremony of the Established Church of England; and the parties as preremptorily refused to subscribe to these parts of the *formula* which violated their rights of conscience, unless being permitted to enter their solemn Protest against it, which they delivered in writing. This the Minister refused. The Minister declared, that they had come there to insult him in his office. This was positively denied by the nuptial parties, who asserted that they only contended for the rights of conscience. The intended bride conducted herself with the utmost propriety during the scene, and expressed her determination not to submit to the desired ceremony, unless the protest was admitted; and the parties left the Church as they came.

On the ensuing day, the parties again presented themselves in the vestry room, accompanied by the Elder, Deacons, and others, male and female, of the church of which they were members, and again claimed the celebration of their marriage. As the circumstances which occurred are of an extraordinary nature, and cannot fail to be interesting to many readers, we have copied them at some length.

The Minister of the Church was attended in the vestry room by Mr. Marriot, a Barrister at Law, by several County Magistrates, and Church Officers. The Elder of the Dissenting sect, expressly declared, in behalf of the pair, and of his Church, that they had not in any thing intended any personal disrespect to the Minister, and that they felt as much for his situation as they did for that of their own friends. The Elder then continued:—"It has been alleged, that we were not believers in Divine Revelation. We are sincere believers therein, and would lay down our lives in its defence. We believe in one living and true God, and in his Son, the man Jesus, whom he has ordained to be the Judge of the living and the dead, and before whose judgment seat we shall all appear. Under this conviction we have been compelled to act as we have done, in order to guard our consciences from violation. The Church of England, whose Minister you are, derives its name of *Protestant* from protesting against a part of the abominations and impositions of the *Church of Rome*. We consider the marriage ceremony, which is taken from the Mass Book, as one of these abominations, and we protest against it accordingly. Surely, that which was right in you three hundred years ago, cannot be wrong in us now. What, Sir, would be your conduct, if you were compelled by the Church of Rome to subscribe to the doctrine of transubstantiation—would you not act as we have done, in order to guard your own conscience from violation?"

"Mr. Marriott here interrupted the speaker, objected to the introduction of any doctrinal points in that place, saying, that, although the Minister had yesterday, on the ground of a protest being presented, refused

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* The following extract from the marriage service will show more satisfactorily against what kind of impositions the party here protested.

"And the man, holding the Ring there, and taught by the priest, shall say,

"With this Ring I the Wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost."—*Ed. Reg.*

* "Its allusions indelicate, offensive, and revolting"—quite too much so to be repeated in a private circle, or to be published in a decent Journal,—how fit soever they may be thought for public reading in the English Episcopal Churches. This no one need be told, who has the *English* book of Common Prayer. The most objectionable expressions, in the first part of the Marriage Service, were considerately left out of the Book of Common Prayer, used by the Episcopal Church of the United States, when revised and reformed by the Episcopal Convention of 1789.—*Ed. Reg.*

to perform the ceremony, he was now under his (Mr. Marriott's) persuasion and advice, willing to perform it, provided the parties, as conforming members of the Church of England, *pro hac vice*, were prepared to submit thereto.

"The Elder resuming, said, "acting here under the dictates of conscience, we are aware that we cannot obtain the rights of conscience, without being liable to persecution, as early Reformers always have been. We do not court it, but we are prepared to meet it, even to imprisonment and death, and, like some of old, are prepared to say, 'The God that we worship will deliver us;' but, if not, we must pursue the course we have adopted, regardless of consequences.

"You are at this time erecting a monument to Wickliffe, for doing that which we are now doing—he protested against the errors of the Church of Rome, and we protesting against the errors of the Church of England—a conduct, on our part, which ought to command your admiration."

Mr. Marriot then put several questions, to ascertain whether the parties would silently conform to the ceremony; to all which the Elder replied—"These questions are not in the rubic; we call upon the Minister to do his duty, and we are prepared to act as in the sight of God."

The parties now proceeded towards the Altar, a considerable number of persons being assembled in the body of the Church to witness so extraordinary a scene. The bridegroom presented a copy of the *protest* which he had delivered the previous day, saying, "This, Sir, is a declaration of the grounds on which we submit to the law." The ceremony then proceeded in the usual way, until the bridegroom was told by the Minister to repeat after him. "In the name of the Father, and of the Son, and of the Holy Ghost." The bridegroom paused, and asked, "Am I compelled to say that, when I do not believe in the doctrine of the Trinity?" The Minister insisted that he should do so, when the Elder said, "As Elder of the Church of God, to which they belong, I protest against their using these words, but if you insist upon it they will comply." The bridegroom then said, "In the name of the Father, and (but protesting against it) of the Son, and (but protesting against it) of the Holy Ghost." The Minister paused, but after having conferred with Mr. Marriott, proceeded.

When the Minister had declared the parties to be man and wife, they turned from the Altar, but were afterwards, during the concluding prayers, required to kneel, against which they had before protested, and which they declined, as being here unnecessary; the Minister, refusing to proceed, sat down. After some time the Elder protested as before, whereupon the parties submitted, and the Minister, after another consultation with Mr. Marriott, proceeded to the completion of the ceremony. Upon the registry of the marriage in the vestry room, the Elder expressed his sense of the sympathy and kindness manifested by the parochial authorities towards the bride throughout, observing, that nothing, but principle and conscience could induce their female members to submit to circumstances so truly distressing, and expressing his regret that the law should inflict so unnecessary an injury upon all the parties concerned.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, APRIL 7, 1827.

On Wednesday, April 11, Mr Charles Chauncy Sewall, was ordained to the pastoral care of the first Unitarian church in Danvers. The business of the Council preparatory to the ordination, was transacted in harmony; the venerable Dr Prince, of Salem, officiating as moderator. The usual services, accompanied by two original hymns, were in the following order. Introducing prayer, by Mr Bartlett of Marblehead. Selections from the Scriptures, Mr. Green of Lynn, Sermon by Mr. Lamson of Dedham: Ordaining prayer by Mr White of Dedham; charge by Dr Flint of Salem; Right Hand of Fellowship by Mr Upham of Salem, and concluding Prayer by Mr Brazer of Salem.

The peculiar circumstances of the occasion rendered it one of uncommon interest. The Society has been newly formed, by a few individuals, who, desirous of maintaining the uncorrupted faith of the gospel, have completed, with extraordinary personal sacrifices, a beautiful edifice for the worship of God, on the broad principles of Christianity. They elected a Pastor with great unanimity, and have thus begun their existence as a distinct religious community, under the most cheering auspices. They have taken a praiseworthy stand, in defence of Christian truth, and the services of the day, were well adapted to their peculiar situation. The Sermon of Mr Lamson, was heard, with undivided attention, by a numerous auditory, and upon all, who were capable of being influenced, by profound and solid argumentation, must have produced a decisive effect. It was a plain, and independent exposition and defence of some of the leading principles of Christianity, as understood by Unitarians, and delivered with the simple earnestness of deep conviction, it made a direct and powerful impression upon the heart. The text was from John x, 36. "Whom the Father hath sanctified, and sent into the world," and pursuing the train of thought thus suggested, he proved, that the ground of our attachment to Christianity is the divinity of our Saviour's *mission;* and does by no means, involve any theories concerning his rank in the scale of being. The great question is not, whether Christ be God or man—but, whether he were divinely commissioned—sanctified by the Father and sent into the world. This is the fact, which gives confidence in the doctrine he taught, value to his sufferings and death, and efficacy to his intercession. We forbear to give an analysis of this excellent sermon, for we hope it will soon be presented to the public, through the press.

The other performances were appropriate and interesting, they breathed the mild and affectionate spirit of pure religion and were a good illustration of the influences of rational Christianity,

We can sincerely congratulate this infant Society, on their animating prospects. We rejoice that they have separated from Calvinistic and Trinitarian ministrations, without sowing discord among brethren, or encouraging the busy spirit of strife and denunciation. It is our earnest prayer, that they may be true to the holy cause of religious freedom, unshackled inquiry, and Christian charity. Under the labor of their chosen Pastor, may they and their children, experience the blessed power of that religion, which is righteousness and peace and joy.

The following original hymns, to which we alluded above, were sung on the occasion.

HYMN.

[By Dr Nichols, of Danvers.]

Praise, praise to God, unceasing praise!
Jesus, thy Son, ascends on high;
Mortals are qualified to teach
The way to immortality.

Thy word is preach'd; earth's drossy ore
Melts in its purifying flame;
Its light on moral darkness bursts,
And rescues man from guilt and shame.

What though thy word, in diff'rent minds,
To diff'rent views and doctrines leads?
Obedience still acceptance finds,
And mercy triumphs over creeds.

Who loves and does the Father's will,
Of ev'ry sect, in ev'ry place,
Shall with holiest fervor thrill,
And share his sanctifying grace.

HYMN.

[By Rev. Mr Pierpont.]

Eternal ONE, whom mortal eye
Hath never seen, and ne'er can see,*
Loud winds, and fires that flame on high,
Are spirits minist'ring to thee.†

Those angels of thy love and might,
How blest the office that they bear!
To shed on earth the holy light,
And fill with health the waken'd air.

And yet, to man hast thou assigned
A nobler ministry than this;—
With grace and truth to cheer the mind,‡
And wake the soul to health and bliss.

By him, who to this holy end
Is now ordain'd,—as by the Son,
Whom thou didst sanctify and send§
To save the world,—thy will be done.

Thy will be done, whene'er he leads
The service in these courts of thine;
Thy will be done, whene'er he pleads
For truth or charity divine.‖

When at the couch by anguish press'd
He kneels, and speaks of pardon there,
Then may the contrite sufferer rest,
Soothed by his presence and his prayer.

When, like the moth, his house of clay¶
Is crush'd, O may the spirit, Lord,
That served thee in it, hear thee say,
"Rise from thy toils to thy reward."

* 1 Tim. vi. 16. † Ps. civ. 4. ‡ John i. 17.
§ John x. 36. ‖ Is. lix. 4. ¶ Job iv. 19.

We have frequently called the attention of our readers to the disabilities and privations of the English Dissenters, on account of their religious faith. The most grievous and oppressive of the laws touching the rights of Dissenters, is that which relates to marriage; it being required by the law, that every marriage to be legal, must be celebrated by a minister of the establishment, and agreeably to the ceremonies and forms of the church; and hence, that every couple, whether believing in the doctrine of the church or not, must, by repeating the forms after the minister, at least impliedly assent to these doctrines, even to the revolting and unscriptural doctrine of the trinity.

Every year witnesses a growing discontent, on the part of the Dissenters, under these grievances. The "Unitarian Marriage Bill," as it is called, has been urged on Parliament, with much earnestness, and has been powerfully advocated by men of ability and high standing. Though defeated as yet, the annual increase of its advocates shows that a spirit of liberality exists, and that the time may not be distant when the grievances will be removed. By the extracts on our first page, it will be perceived that this subject has of late excited unusual attention in London. Such accounts, circulating as they do, through the principal papers of the country, must impress more deeply than any abstract reasoning could do, a sense of the injustice and wrong that is suffered by the Dissenters. We refer our readers particularly, to the extract here alluded to. The first is an account of the marriage of Mr. *Lionel Trotter*, and Miss *Agnes Campbell*. The other is a more brief account of the marriage of Mr. *G. Humphries*, and Miss *Sarah L. Temple*, together with their *Protest* against the Marriage Ceremony. The Protest, though containing some sentiments which we do not approve, is written throughout with much caution and ability and will well repay the perusal.

Sunday Evening Lecture. The lecture at the church in Federal street, on the last Sunday evening, was preached by Rev. Dr Channing, from I. Cor. v. 10. "For we must all appear before the Judgment Seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

The house was crowded, in every part, at a very early hour, and great numbers went away from want of accommodation. Of the sermons on these occasions we have avoided speaking particularly, as we have deemed it better to say nothing, than to do them injustice by an imperfect representation. Of this discourse we would remark generally, that it was one, especially in the closing part, of very uncommon impressiveness and effect.

No one, we think, can go away from these lectures doubting their utility. It certainly is, and must be, a most animating and cheering spectacle to the benevolent mind, to witness such a concourse of persons, not merely from the middling or the more dependent classes of society, but very many from the first walks in life, assembling on these occasions, and listening with serious and earnest attention to the solemn teachings and admonitions of religion.

The next lecture will be in Rev. Mr Ware's Church in Hanover street. The services will commence hereafter at *seven* o'clock.

Massachusetts Bible Society. The anniversary of this Society was celebrated on the evening of Thursday. An interesting and appropriate discourse was delivered on the occasion, in the Old South Church, by Rev. HENRY WARE, Jr. We have not seen the annual report, and hence are unable to give any account of the state of the funds, or of the doings of the society during the past year.

Bible Society of Virginia. The fourteenth anniversary of this Society was celebrated on the 3rd inst. in Richmond. A discourse was delivered on the occasion, by Bishop Moore.

By the report of the Treasurer it appears that the amount of receipts for the year, has been $1020 31. Of this sum, $418 95 has been remitted to the American Bible Society.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—The following communication appeared in the last Boston Recorder and Telegraph; signature J. R. which you will please to insert with the accompanying remarks, addressed to the writer.

UNITARIAN CRITICISMS.

MESSRS EDITORS,—There is a method of attack or of evasion practised by Unitarian Critics and Reviewers, which I could wish to have more openly exposed and branded. It is certainly desirable also, that the version of the Bible which is professedly received as the word of God, should be either defended or rejected. Every fair means within the reach of human literature should be used, to wrest the proof texts of orthodoxy from the distorting and mangling interpretations of the hard-pushed opposers of evangelical and common sense piety. This the Unitarian himself should desire to have done, if he regards the salvation of his soul of any importance. The Reviewers, Pamphleters, Tract-makers, and periodicals of a Unitarian cast, have turned to great account the hesitancy, which is manifested in the use of challenged texts, and taken much advantage of the opposition of the human heart to the doctrines of the cross. * * *

I have been more than usually impressed with these particulars of late, by several articles in the Christian Register, and the recent appearance of Remarks on Robinson's Sermon. This last work is a rare approach towards that kind of criticism which, if successful, would blot from creation every article of Christian faith. The whole force of Mr S's. remarks is calculated, if not designed, to weaken and finally to destroy our confidence in translations of the Scriptures and their obvious sense. Not a passage can be depended on, because authors of a certain class have taken the precaution to express a doubt respecting its meaning and genuineness. So farewell to "the good old way," which the way-faring man, though a fool, could not miss, until Unitarians lived to obscure it. Mr S. seems to be surprised that any man should place the least trust in a passage of Scripture, of which the Unitarian critic has dared to say, "this is wanting in a certain Manuscript."

Mr J. R.,—The *discrimination* manifested in your observations, the *fairness* of your statements, and your *summary* judgment on the work upon which you animadvert, as well as your *insinuations* respecting the designs of its author, are entitled to due praise, and acknowledgment.

"There is a method of attack or of *evasion* practised by Unitarian Critics and Reviewers, which I could wish to have more openly exposed and *branded*." Sir, no one more sincerely desires to see "openness" on your side than those whose criticisms you could wish to have "branded." There is no fear but they will receive their mark from a discerning public;—and, it is to be hoped, they will leave one on the age.

"It is certainly desirable also, that the version of the Bible which is professedly received as the word of God, should be either defended or rejected." Plausible and good words! As if the merits as well as the defects of the English translation were not appreciated by every scholar;—and as if all who read modern controversy might not know that this little clamor about denying or corrupting the Scriptures arises merely from the obscurity, the misinterpretation, or the doubtful genuineness of a few passages of the Bible—the latter doubtful to *Trinitarian* critics before modern writers had seen the light.

"Every fair means within the reach of human literature should be used, to wrest the proof texts of orthodoxy from the distorting and mangling interpretations of the hard-pushed opposers of evangelical and common sense piety. This the Unitarian himself should desire to have done, if he regards the salvation of his soul of any importance."—This last circumstance seems to be doubtful; perhaps Unitarians have no souls. A new doctrine too! The salvation of the Unitarian soul depending on Trinitarians succeeding in "wresting the proof-texts of orthodoxy" from the gripe of biblical criticism! "Hard-pushed opposers;" when we are perplexed ourselves, commend me to the policy of charging the same embarrassment on your adversary. The public will believe you free from the difficulty, or fault, which you have the effrontery to cry upon another. What, in the name of perplexity, *is* being hard-pushed, if not being driven to depend on disputed passages, or lame interpretations, to uphold a reputed fundamental doctrine, and then getting vexed because your opponents, and the public, will not view a doubtful passage as of equal authority with one that is confessedly genuine, or clear?

Unitarian writers "have turned to great account the *hesitancy* which is manifested in the use of challenged texts, and taken much advantage of the opposition of the human heart to the doctrines of the cross." "Hesitancy manifested in the use of challenged texts!" Manifested where! In what volume of Trinitarian dogmatism is this modest hesitancy to be found? It must be a rare work, and of rare merit. But the fate of merit is obscurity and oblivion. Does it appear in using 1 John, v. 7, as the text of a sermon, and as an indirect argument in controversy, without any notice to the hearer, or reader, that it has ever been questioned? When this proper reserve in the employment of doubtful passages *shall* be manifested, no doubt it will turn to the "account" of—the truth.

"Opposition of the human heart to the doctrines of the cross." Read the revolt of common sense, and human feeling, supported by the Bible, against the doctrines of men.

"This last work, (Remarks on Robinson's Sermon,) is a rare approach towards that kind of criticism, which, if successful, would blot from creation every article of *Christian faith*." Sir, can you tell me the difference between "blotting from creation every article of Christian faith," and blotting from the minds of others, and from my own, a *belief* in Christianity! Shall I confess my alarm? I acknowledge that when a man, though he does not speak out, comes close to calling me an *infidel* I do feel some little tremor—for him. "Blot from creation every article of *Christian* faith." But the writer might not have intended to be so very startling.—His language may need an interpreter. As the doctrines in the work to which he refers were often stated there in the language of Christ and his Apostles, I presume the word *Christian* in the above quotation is a misprint, and that we should read *orthodox*. In consequence of the absurdity and impiety of the idea that doctrines conveyed in the words of Christ and the Apostles are not *Christian*, I take this for granted; and I feel only too much honored by the compliment paid my humble work, which however, I am happy to shift, where it is due, viz. to the strength of the cause which it advocates. If the kind of criticism in that pamphlet would, if successful, blot from creation every article of *orthodox* faith, it follows that any approximation to the true understanding of the disputed texts of the New Testament, and that the disuse in controversy of such texts, would be unfavorable to orthodoxy—an opinion not new to the author of the Remarks, excepting as standing in an orthodox print.

"Mr S's remarks calculated, *if not designed*, to weaken and to destroy our confidence in translations of the Scriptures and their obvious sense." Sir, your "*if*" is a sedative—your *insinuation* unworthy of notice.—To your charge—the public know that there are passages in the English translation of doubtful authority; they know too that such passages are not numerous; now how is confidence in that translation, and in Christian teachers, the most likely to be inspired? By concealing the fact? or, by giving to the people the information due to them, and to the passages that authority only which is due to what is doubtful.

"Their obvious sense." Sir, the obvious sense of a disputed passage may or may not be the true one. The obvious sense of the whole Bible, yea, of the English translation, is a testimony to which Unitarian writers constantly and boldly appeal.

"Mr. S. seems to be surprised that any man should place the least trust in a passage of Scripture, of which the Unitarian critic has dared to say, "this is wanting in a certain M. S." "The *Unitarian* critic!" Griesbach a Unitarian! It is on the authority of the Trinitarian Griesbach that I have relied for the genuineness of the text. It is well known that his edition is universally in the best repute.

"Mr. S. seems to be surprised" &c. Sir, what I seem to *you* I shall esteem of little importance, until I know you better. What I seem to the candid reader may be learned from my work. And none, I think, but "hard pushed" readers will discover any *Surprise* indicated there that Unitarians rely on disputed texts. My statement was, that the Unitarian doctrine can be expressed in the language of *undisputed* Scripture, and that the doctrine of the Trinity is *expressed* in *no* passage of Scripture, disputed or undisputed; and *can* be inferred from *questioned* texts, or interpolations only. And my argument was, that this fact affords a presumption in favor of the correctness of the Simple Unity of God. Sir, it is better to to *answer* this argument, than to "evade" it by a misrepresentation.

THE WRITER OF THE REMARKS ON ROBINSON'S SERMON.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—In the Recorder of yesterday, I observe some severe remarks upon the *expensive* dinner given to the Convention of the Clergy, on the last of May in this city. It is also stated, that the dinner costs $400. I have been one of the Committee for providing the dinner on that occasion for six years. The object was certainly a charitable one—and all suitable economy was meant to be used. For the dinner has been paid for by nine or ten Congregational Societies in this city. The design was to provide a comfortable dinner for the clergy, who were here from their families, and who would like to meet together on that day. Hitherto, only *one dollar* a person has been given for the dinner; and the wine, cider and punch has cost less than half the sum. Some of the Committee have lately been conversing on the subject, and proposed to have no ardent spirits in future. But wine and water and lemonade, it was thought would be acceptable in a warm day. If any of the Convention have not self-command enough to take as little of this beverage as will be proper and useful, it must not be considered the fault of the Committee who provide the dinner. We wish to be hospitable, and economical. If however, it is a scene of temptation it had better be discontinued.

Yours, B.

OBITUARY.

Died in this city, on Friday evening, 6th inst. in the 67th year of her age, Mrs. Elizabeth Parsons, wife of William Parsons, Esq.

God does not give us valued friends, only to delight and bless us for the few years they are on earth. He designs that long after they are gathered to the dust, their memories should aid us in forming our own characters for the eternal and inconceivably happy state of existence into which they have only preceded us, and where ere long we may join them. They should not be suffered to pass from the midst of us, without an effort to recal and collect their virtues, and preserve them for our own improvement and that of others: the brilliant tints and beauty of the flower are withered, but it is left to us to treasure up the life-giving fragrance which survives.

Besides, the loss of such friends is a severe trial—and it is one of the highest attainments of christian virtue to turn every trial into a blessing—to gather joy from the midst of affliction—to extract nourishment for our immortal natures from every dispensation of the Most High. Not an event befals us, but by the permission of GOD. And while we bow in resignation to his will, let us remember that the obligation is upon us of attending to his admonitions;—of hearkening to his rebuke—and of carrying our views far beyond this "veil of flesh," to the ultimate end and consummation of all things. To the eye of him, who sees in every event which happens to him, a new call to think of eternity—who regards life, as a brief season of preparation for death and for judgment—and who with the eye of faith realizes the rewards which Christ will dispense to his sincere disciples,—while a new importance is conferred on the things of time, by their connection with the unseen world, new strength is added to the motives already existing to duty, new motives even present themselves, and he has within himself a spring of comfort and support in trouble, of which nothing on earth can deprive him. The little stream on which he is now borne, is winding its way onward and widening as it goes, towards a boundless ocean; but the prospect only increases in interest with his progress, and he can rest on the guidance of his Saviour, to bring him home to his God.

These are views which we should cherish on the death of Mrs. Parsons. A deep chasm has been made in a large circle of friends, by this afflictive event. But there are considerations which attend it, which cannot fail to bring a healing balm to our hearts. We all feel that it would be selfishness to wish her back. It requires no uncommon wisdom to foresee, that with all her excellence, had she lived longer, she must have shared the common lot of humanity, and have suffered a still further share of the troubles of life. She has gone, we trust, to rest in the bosom of her God, and her Saviour—to the reward of the righteous—to the happiness of Heaven! And the only sentiments we shall indulge, are such as will lead to a diligent imitation of her virtues:—of her firm and consistent, though unobtrusive piety, of her christian fortitude and resignation—of her ever active benevolence—of her uncommon disregard of self—of her desire of being useful to all within her reach—of her gentleness, purity, generosity—of her candor, and of her charity in the highest and best sense of the word! Here is her character—these its prominent features; and to those who knew her, all the praise which these deserve, will be felt to be the least that is her due, for they are connected in their minds with a thousand delicate, endearing traits which could only be discovered in the unreserved intercourse of home.

Her piety, was a constituent principle of her character. It gave birth to a display of the choicest christian graces. It had no rapture, or noisy extravagance—it was a pervading sentiment, which wrought within her almost spotless purity, habitual love, and trust in God, reverence for his authority, obedience to his laws, resigned to his will. It was cheerful and buoyant—it gave her strength and firmness of resolution, at times when others would have faltered—and diffused its cheering influence among all with whom she was connected.

She was largely and liberally benevolent. If this word be limited to alms-giving, we should say that she had caught the very spirit of that religion, which claimed as one of its divine evidences that it was preached to the poor, and that the poor had lost in her one of their best friends. But this is not all which made her benevolent. Benevolence also was a principle in her character, which showed itself in every look, was manifested in all her conduct—no one could approach her, and not feel that he had a share in her good wishes, and if need be, might expect from her, good and kind offices.

A more utter disregard of self, is seldom seen among our race. The welfare and happiness of others, appeared to engross her.

To minister to their wants—to add to their enjoyments—to support them in distress—to counsel them in difficulty—were marked traits of her disinterestedness. She was always ready to sacrifice her own personal ease, to promote the comfort of those about her;—she rejoiced in their joys—she sympathized in their afflictions, with a hearty warmth which marked her sincerity. But the trait of which we now speak, shone conspicuously in her own troubles, in her sickness, and in her sorrow. She was ever averse to burden her friends with her complaints. Pain would rack her body, and no murmurs escape her; and her anxiety for others, would blunt the edge of her own suffering, even to an injurious, and almost fatal neglect of herself. Alas! in this way she unconsciously distressed them: at moments when exhausted nature seemed to require, that all her care should be given to herself, her mind was yet on the stretch to minister to their wants and comfort. She was gentle—who could be more so? It was a gentleness which breathed in every tone and gesture, word and look,—the very gentleness of her religion. She was pure—pure in thought and in deed. She was generous,—largely and nobly generous. She was candid and sincere. The faults of her friends she would correct—the merit of all she would most gladly allow. She was humble;—and this trait so conspicuous in the character of the Saviour and so rarely imitated by his disciples, was visibly blended with the other virtues of her life, to give them greater value. Charity, that crowning grace of Christianity, was never more charmingly exemplified in a human being. She could not endure to have a shade of calumny cast on the character or conduct of another;—the poisoned shaft was turned aside by her, ere it reached to harm the victim,—or else, by a sort of benevolent magick was transmuted into an instrument of praise, and made to render the meed due to some better qualities of his nature, which her unjaundiced eye had long ago discovered. Yes! she had faith which gazed with a prophet's vision on the fulfilment of a Saviour's promises in an unseen world;—hope—that soared beyond the present troubled scene, and lifted her above its cares, to fix her thoughts upon an endless existence of unmixed purity and joy in heaven;—and above all, charity, which never faileth; which suffereth long, and is kind; which envieth not, seeketh not her own, thinketh no evil, rejoiceth in the truth and endureth all things.

Of her manners they were precisely those which might be supposed to result from such an assemblage of Christian graces. They were in the highest degree attractive—marked with great cordiality and frankness—impressing every one with her own sincerity, and putting him immediately at ease. They had all the polish which her innate benevolence, united with a long intercourse with the best society, would necessarily give.—And from her youth, she was modest yet never reserved; and uniformly cheerful, though seldom or never gay.

Such is a feeble attempt at pourtraying her character. Perfection is not claimed for her. She was human—and consequently could not be perfect. Her failings however leaned to the side of virtue, and they were too slight to rise in our remembrance at her death. Enough has been said to show, that in every relation of life she was faithful in an uncommonly high degree, and that in the sphere in which she moved, her loss is irreparable. Her friends while they mourn for her, do not mourn as without hope. They feel that so excellent a being has only been translated to a better world. While they yield her mortal remains to the tomb—dust to dust—ashes to ashes,—they believe that her spirit has ascended to God who gave it! They feel too, that in the memory of her virtues, she has left them new motives and aids, to imitate that they may join her!

FOREIGN INTELLIGENCE.

By an arrival at this port from Smyrna, intelligence has been received from Greece to the last of January. But it is not very important. Nothing decisive has been recently effected in that country, for or against the holy cause of liberty. Catay Pacha is still besieging Col. Fabvier, who holds the citadel of Athens. He has but about twenty men—and the Turks are 3000. Fabvier had made several sorties, and lost some of his small and heroic band. And without speedy recruits and succour, must yield to his cruel enemy. It was said that the besieged would probably be assisted at an early day. But whether with sufficient force to oblige the enemy to raise the siege is doubtful. If the Greeks are almost exhausted however, their invaders and oppressors seem also to be feeble and disheartened. Unless the Sultan recruits his army in Greece, the aid afforded by the friends of humanity in Europe and America, may enable its inhabitants to make a successful stand, and finally to establish their liberties.

Colombia.—Accounts from Laguira are to the 28th March. Bolivar was still at Caracas. He had sent away his staff and the troops which accompanied him from Bogota. A letter from Laguira, dated the 24th, says—"The gloomy state of this country at the present time is beyond description; revolutions are daily taking place throughout the country. Bolivar's arrival has produced a very different effect from what was anticipated; in place of restoring confidence amongst the people he has destroyed all; by his order the stores of many of our most respectable merchants have been closed for trifling balances, they may owe the government, while the same merchants hold *double* the amount of their debt in Government paper, which they refuse taking at any price."

The ship Covington, Holbrook, has arrived at Baltimore, from the Pacific, and 42 days from Rio de Janeiro. She brings news that there was no prospect of an early termination of hostilities between Buenos Ayres and Brazil. The ship United States, of Baltimore, and several other Americans, had been captured by the Brazilians.

There are 10 Bishopricks in Mexico—of which 7 are vacant. There are 1,194 Parishes, and the secular Clergy, amount to 3,677—of these only 1,240 are engaged in the immediate care of souls. "A very small number," the Secretary thinks "for the spiritual administration of the eight millions of faithful, which dwell in the Republic."

There are five orders of Monks, who have 150 convents, (76 are in the state of Mexico,) and are in number 1,918 individuals, whose annual income exceeds $600,000.

There are 57 convents of nuns, with 1,931 individuals, whose capital amounts to $7,725,571, producing annually $807,972.

SUMMARY.

By a report of the Committee of the City Council, to whom was referred the Auditors Annual Report relative to the appropriations and ways and meaas for the ensuing financial year, it appears that the sum considered necessary to meet the expenses of the current year is $297,000 not including any appropriations for reducing the present debt. It is proposed to reserve $15,000 for unanticipated exigences. It is proposed to pay off, this year, $30,000 of the debt, out of the current annual revenues. This makes the whole estimated amount of expenditure for the current year, to be $342,100. The proposed tax, is $250.00. This with other sources of income will make the revenue of the year $342,100, and will enable the city, with what is now in the treasury—and other means not reckoned to pay off $66,000 of the debt, this year. The Committee have recommended some permanent provisions for an annual reduction of the debt.

We learn from the Patriot that the Supreme Court has overruled all the objections to the indictment under the laws prohibiting the sale of Lottery tickets in this Commonwealth.

We have noticed that since this decision the signs of those who vend tickets in this city have been altered.

Mr. Galt the distinguished Scottish novelist. Author of Sir Andrew Wylie Rothelan, &c. &c. has lately arrived at New York, from Canada.

The Rev. Dr Stoughton has resigned his office as president of Columbia College in the District of Columbia.

The number of Students in Bowdoin College, Brunswick Maine, is 176 viz. Medical Students, 66, Seniors, 32, Juniors 21, Sophomore 34, Freshmen 23.

Green Peas were selling at Charleston, S. C. March 12, at one dollar fifty cents per peck.

Two large Rattlesnakes were killed in this city, last week, near Mill Creek, in Ann-Street; it is supposed that they belonged to the collection lately exhibited here.

Distressing Accident. At a factory in Hollston a short time since, a girl by the name of Nancy Larkin, aged 15, who was working at the *Picker*, got her hand into the machine, and before she could be extricated was drawn in nearly to the shoulder, and the arm was literally torn to pieces, Dr Miller of Franklin, the surgeon who was called, at her earnest solicitation and without consultation, immediately amputated the limb.

Dr Miller in his communication to the Centinel remarks, that this is the fifth subject he has been called upon to attend within these few years who have received injuries from this machine, and to use his own words, says his "only design in making this communication and remarks, is, to draw the attention of manufacturers and machinists, to the imperious necessity of some substantial improvement; so that, the limbs and the lives of that part of the community, who are under the necessity to work them, may be more safely protected."

The citizens of Holliston together with those connected with the factories in the neighbouring towns, immediately raised by subscription about $300 and placed it in the hands of a person, to be appropriated, at his discretion, in assisting her to an education, and the balance to be paid her when she is twenty one years of age.

Municipal Court.—In the Municipal Court, on Monday, Ebenezer Shannon was convicted of passing counterfeit three dollar bills of the Suffolk bank of this city.—The following letter, addressed to Mary Thompson, a young woman to whom he was shortly to have been married, was a part of the evidence upon which Shannon was convicted:—

Dear Mary—I wish to prove that I took the money which I am taken up for, if I can do this by two good evidences I shall get clear, if not, I must suffer. I am charged with passing two three dollar bills, which you know I took down to Mr. Nutting's house for a watch, which I sold for eighteen dollars. You will recollect, I presume, that I asked the man if the money was good and he told me that it was. He said that he was second mate on board a vessel in this port, and that his name was Briggs. George Sager will swear to this effect, and likewise Mr. Prescott, and I wish you to see Mr. Gordon.

Or otherwise follow these instructions. Lay it upon Marston whom every body despises, let the evidences testify that they saw him give me the money, for good money, and that I borrowed it of him for thirty days, a sum of seventy-five dollars, and among them several three dollar bills, and that I asked him if these bills were good, and he said that he took them out of the bank. I prefer this plan of the two. If it is possible, I wish you to get a bill of this description in his possession, go into the wood house and get upon the wood, and, on the left hand under the eves, there you will find some bills, put two or three in Marston's hat or pocket under the lining, hat will be best; and let me or my lawyer know as soon as you have done it; and take the remainder of the money and secure it properly or burn it as you think proper. Take particular notice of the bills and see what bank, what number, so that the evidences can swear to them, for they are all of one kind; and get as many evidences as you can to swear to this. One of these must be done, or I must go to the State Prison.

I wish you to come and see me while I am in jail—Shannon."

While the mail stage from Hartford was passing a bridge near Wallingford, Conn. it gave way and fell into the stream; the stage lodged against a tree, and the passengers escaped without injury.

In the last Medical Journal, there are some remarks upon the mischievous effects of ardent spirits—and it is stated, "that during the five last years 65,000 paupers were admitted into the Philadelphia Alms-house, being an average of 13,000 a year. During these five years, ardent spirits, to the amount of 4,000 gallons, which cost about $9000, were used, besides wine, cider, &c. because it was found or thought necessary to administer it, to keep the paupers alive or comfortable!" Intemperate habits had made a quantity of spirits necessary, in the opinion of the attending physician. Whether this was good advice, we pretend not to say; but the expense thus incurred by intemperance was great.—And this shews one of the evils of an excessive use of ardent spirits. Another and far greater is, that it renders the continuance of it necessary, until misery and ruin ensue.

Baltimore and Ohio Rail Road Company. The subscription books of the Company were closed on Saturday the 31st ult. on which day alone were taken thirteen thousand three hundred and eighty-seven shares, making, with those previously taken, *forty one thousand seven hundred and eighty eight shares*, inclusive of the five thousand allotted to and taken by the corporation of Baltimore. The amount of money, therefore, subscribed by this city alone, is *four millions one hundred and seventy eight thousand dollars*, divided amongst *twenty two thousand names*. It will be remembered that only fifteen thousand shares are allotted to individuals, so that each name will be entitled but to 7-10ths of a share, or seven shares for every ten names, which will be further reduced by the subscriptions in Frederick and Hagerstown, which are not yet ascertained, but are supposed to amount to two thousand shares. It is believed that of this subscription, which outruns, so largely the fund contemplated to be raised, but a comparatively small part has been made with a view to speculation. There is, therefore, every reason to think, that the stock is principally in the hands of persons who intend and are able to hold it.—*Baltimore American.*

Mr. Sotheby has lately published, in London, a magnificent folio, containing the Georgics of Virgil in six languages; his own translation in English, Guzman's Spanish, Soaves Italian, Voss's German, Delille's French. The latter coresponds verry nearly to the original, in the number of lines.—*N. Y. Statesman.*

The Rev. Robert Cox, a Minister of the Methodist Episcopal Church, died in Suffolk county, Virginia, on the 16th ult. In his will he made provision for emancipating all his slaves, (upwards of thirty,) and for giving each a handsome sum of money.

Greek Supplies. Cargo purchased by the Philadelphia Greek Committee, for the brig Tontine, which sailed for Greece on the 23d of March:—888 barrels flour, 154 barrels do. 303 barrels corn meal, 722 barrels navy bread, 40 tierces rice, 50 barrels beef, 10 half barrels do. 8 barrels pork, 100 barrels mackerel, 2 boxes domestic goods, 100 doz. shirts, 4 boxes vermicelli, 2 barrels tapioca, 2 barrel salts, 1 barrel assorted medicines, 2 kegs, glauber salts, 1 box surgical instruments; amounting, with freight, insurance, &c. to 14,060 dollars 75 cents.

Loammi Baldwin, Esquire, has been appointed by the Navy department, Chief Engineer, to superintend the construction of Dry Docks at Norfolk, and at Charlestown.

Trade with Havana.—The tonnage of vessels entering the port of Havana, in the course of the year 1826 from the United States, amounted to 116,776 tons; of which amount 11,619 tons were from Portland, Maine, 10,934 from Boston; 8,516 from New York, and 4,936 from Philadelphia.

The body of a man was found, drowned, in the pond of Holbrook's factory in Northbridge, a short time since. It appeared to have been several weeks in the water. A hat, supposed to have belonged to the drowned person, containing a handkerchief and pair of mittens was seen to float over the dam, and was picked up last December. The body has not been identified, nor have any papers or marks on the clothes been found, from which a conjecture can be formed who the person was.—*Spy.*

Plymouth Alms House.—From the annual report of the overseers of the poor in Plymouth, it appears that the expenses of the alms-house establishment for the last year amounted to $2479, and the receipts from the produce of the labour of paupers, to $2514; giving an excess of credits over expenses of $35. The average number of persons supported in the Alms-house during the year was 37 1-2. The expenses of paupers, in and out of the Alms-house, amounted to $3216, making a net charge for the support of the poor, after deducting the produce of the Alms-house, only $356.

Augusta Bridge. The burning of the bridge in Augusta is described in the Maine papers, as awfully grand, and more terrific than many large fires in our principal cities. After the first smoke had cleared away, the scene presented a perfect *Bridge of Fire.* Two or three wooden buildings at the west end of the bridge were also consumed. The loss is estimated at $15,000. The bridge was mostly owned in Boston, and was erected in 1819. The span of the arches, was 187 feet, and with the pier and abutments made the whole length of the bridge 500 feet. The first bridge erected across the Kennebec river, in 1797, cost $26,500—Repairs to 1812, about $5,100—Rebuilding, in 1819, $12,500—Repairs since, about $3,200.—Total $47,000. For 30 years the net dividends of toll, fell below 3 per cent per annum.—*Centinel.*

Adoption There is a singular system in France relative to the adoption of children, A family who has none adopts as their own a fine child belonging to a friend, or more generally to some poor person for the laws of population in the poor differ from those in the rich: the adoption is regularly enregistered by the civil authorities, and the child becomes heir at law to the property of its new parents, and cannot be disinherited by any subsequent caprice of the parties; they are bound to support it suitably to their rank, and to do every thing due to their offspring.

MORGAN. The Committee appointed by the Legislature of New York, to investigate the Morgan affair, have made their report. Though many affidavits were presented no positive proof was furnished, with regard to his situation after leaving Canandaigua: but from the evidence contained in the documents laid before them they were induced to believe, that he was taken to Niagara.

The report is too long to be given in full, but the following resolutions appended to it will shew the impression made by the affidavits.

"Resolved, if the honorable the Senate concur herein, That the person administering the government of this state be requested to issue his proclamation, offering a reward of five thousand dollars, for the discovery of the said William Morgan, if [illegible] murderer or like sum of five thousand dollars for the [illegible] on conviction of [illegible] murderers of said Morgan, if dead, to be paid on conviction. [illegible] if the honorable Senate concur herein, Resolved, [illegible] committee of the two houses be appointed, That a joint committee of the two houses be appointed, consisting of five members, two to be taken from the Senate and three from the Assembly, whose duty it shall be to visit the several counties of Ontario, Monroe, Livingston, Genesee, Erie, Niagara and Orleans, or such of them as they shall think proper, with full power to send for persons and papers, to inquire into the facts and circumstances connected with the abduction, detention and disposition of the said William Morgan, and to report their proceedings to the next legislature; that such other and further proceedings may be adopted as the nature of the case and the liberty and safety of our citizens may require.

The report and resolutions were ordered to be printed.

MARRIAGES.

At Alexandria, on the 31st ult. by the Rev. Elias Harrison, Philip Richard Fendall, to Miss Elizabeth Mary, eldest daughter of the late General Robert Young.

At Chilmark, captain Allen Dexter of Rochester, to Miss Martha Mayhew, daughter of the Honorable Matthew Mayhew.

At Quincy, by the Rev. Mr. Whitney, Mr. George Minot Dawes, of Baltimore, to Miss Mary Elizabeth Greenleaf.

In Philadelphia, Dr Edwin James of the United States army, to Miss Clarissa Rogers, of Gloucester.

DEATHS.

In Castine, Isaiah Hook, Jr. Esq. aged about 50, collector of the port of Penobscot.

In Jamaica, W. I. Samuel Vaughan, Esq. one of the assistant Judges of the grand court, and brother of the Hon. Benj. Vaughan of Hallowell, Me.

In New York, Pierre C. Van Wyck, Esq. a member of the common council, and formerly recorder of the city, aged 48.

THE RAINY EVENING.

IN the Press, and will be published next week, at this Office, "ADELAIDE, or The RAINY EVENING." This is an original story, of a decidedly moral and religious tendency, and entirely free from everything like sectarism or cant. It is particularly fitted for girls from eight to twelve years of age. April 14.

THIS DAY PUBLISHED

BY N. S. SIMPKINS & Co., Court Street, the *CHRISTIAN VISITANT*; or *RELIGIOUS MISCELLANY.* No. 2—for March and April.

CONTENTS.

Introductory Remarks. Spring. Penitential. Theory and Practice. Meekness and Gentleness of Christ. Matrimonial Duties. Parental Duties. Parental Influence. Presence of Deity. A Sermon on Spiritual Influence. Observations on Prayer.

Juvenile Department. Address to Children.—Harriet and her Cousin; or Prejudice overcome.

Miscellaneous. Wisdom of God in the salvation of men. Ardour of youth. Contrast. Early Fame. Reading and Conversation. Vain thoughts. Devotion in Childhood.

Intelligence. Intemperance. Sunday Schools. Colonization Society. French Colonization. African Colony. Burning of Bibles. National Idol renounced. Sierra Leone. Notice to Correspondents.

Published once in two months, at $1 per year in advance, or $1 50 at the end of the year.

Subscriptions received by Glazier & Co. *Hallowell, Maine*; Pearson, Little & Robinson, *Portland*; Charles Whipple, *Newburyport, Mass.*; J. R. Buffum, *Salem*; Dorr & Howland, *Worcester*; Ezra Collier, *Plymouth*; H. Thacher & Sons, *Yarmouth*; J. Mayo, Esq. *Brewster*; W. & J. H. Barber, *Newport, R. I.* April 14.

PROPOSALS,

FOR Printing by subscription an edition of the Pronouncing Bible. Royal 12mo.

LINCOLN & EDMANDS, No. 59 Washington-st., Boston, offer for subscription an edition of the Pronouncing Bible on the most liberal terms. This edition of the Bible is accented in a manner which easily leads the reader to a correct pronunciation of the difficult names and other words which occur in the Sacred Volume.

☞ The very liberal terms offered in the Conditions below, must ensure an extensive subscription for the work; and enable many, with little effort, to possess themselves with copies gratis, and at the same time extend the circulation of the Holy Scriptures. Every person, and particularly the young, who wish to acquire a correct pronounciation of the difficult names in the Scriptures, should possess a copy of this edition of the Bible; and subscribers can be obtained on the annexed conditions, by any person, though no subscription paper should be received.

CONDITIONS.

I. The price will be $2, plain sheep; $2 25 in sheep, with 32 cuts and elegant copperplate frontispieces; $3 25 gilt calf, with cuts and frontispieces.

☞ Subscriptions to be returned July, 1827.

April 7.

NORTH AMERICAN REVIEW.

THIS day published by FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New York, the NORTH AMERICAN REVIEW, No. LV.

CONTENTS.

ART. I. *New Documents concerning Columbus.*—Coleccion de los Viages y Descubrimientos que hicieron por Mar los Espanoles desde Fines del Siglo XV. con varios Documentos Ineditos concernientes a la Historia de la Marina Castellana, &c. Por Don Martin Fernandez de Navarrete. Madrid, 1825.

II. *Travels in La Plata and Chile.* Rough Notes taken during some rapid Journeys across the Pampas and among the Andes. By Captain P. B. Head.

III. *Life of Theobald Wolfe Tone, and the Condition of Ireland.* Life of Theobald Wolfe Tone, Founder of the United Irish Society, and Adjutant General in the Service of the French and Batavia Republics; written by himself; with his Political Writings, Fragments of his Diary, &c. Edited by his Son, William Theobald Wolfe Tone.

IV. *Kent's Commentaries on American Law.*—Commentaries on American Law. By James Kent.

V. *Policy and Practice of the United States and Great Britain in their Treatment of Indians.* Indian Treaties, and Laws and Regulations relating to Indian Affairs; to which is added an Appendix, containing the Proceedings of the Old Congress, and other important State Papers, in relation to Indian Affairs.

VI. *Mrs Heman's Poems.*

1. The League of the Alps, The Siege of Valencia, The Vespers of Palermo, and other Poems.
2. The Forest Sanctuary, and other Poems.

VII. *Critical Notices.* 1. Letter to an English Gentleman. 2. Internal Improvement in Georgia. 3. Godman's Natural History. 4. History of North Carolina. 5. Marsh's Inaugural Address. 6. Eulogy on Mr Crafts. 7. Rail Road from Boston to Connecticut River. 8. Catalogue of Books in the Boston Athenæum. 9. Hedge's Abridgment of Brown's Philosophy. 10. Mr Washburn's Agricultural Address. 11. Nouvelles Idees sur la Population. 12. Reports of the Faculty of Amherst College. 13. Comstock's Mineralogy.

Quarterly list of New Publications.

Index.

April 7.

MEDFORD PRIVATE ACADEMY.

THE Subscriber having engaged his brother Luther Angier, as an assistant in his school, can receive a few more pupils.

Terms:—Tuition and board, (including washing and mending,) $45 per quarter.

Medford, April 7. JOHN ANGIER.

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

MR. FULLER'S ADDRESS.

THE Address of Hon. Timothy Fuller, before the Massachusetts Peace Society, is this day published at the Christian Register Office, 81 Washington Street; and is for sale by the booksellers generally. M10.

PUPIL'S ARITHMETICK.

FOR SALE by *LINCOLN & EDMANDS*, No. 59 Washington Street,—The Pupil's Arithmetick, whereby the practical use of figures is demonstrated in a series of original questions, adapted to the capacities of youth. By Seth Davis, Teacher of Youth in Newton. Price 40 cents.

Extract from the Preface.

"It has been the design of the Author, so to arrange the questions in the following pages, as to lead the scholar, step by step, from the most simple questions in Addition, to those which embrace the combination of all cardinal rules. Many of the questions, it is hoped, will excite the attention of the pupil independent of performing the necessary operation required to obtain the answer. There are no answers given to any of the questions, as the long experience of the Author has fully convinced him, that it is attended with manifest disadvantages to the pupils in acquiring the practical use of figures. The arrangement of the work is such, as may be taught in classes to advantage by larger scholars when inconvenient for the preceptor to give his personal attention; and it is hoped, that instead of being a task, master and pupil will find mutual pleasure in pursuing the method here adopted."

☞ A copy of this new work will be furnished gratuitously at Lincoln & Edmands', to any Instructer or School Committee who may wish to examine it.

march 31.

ORIGINAL BOOKS FOR CHILDREN.

BOWLES & DEARBORN, 72 Washington-street, have just commenced the publication of a series of Original Books for Children of all ages, intended particularly as rewards for Sunday and other Schools. For this purpose they have engaged the services of several writers, already favourably known to the public. These Books are printed in uniform style, with engravings, and paged in such a manner as to be bound together in small volumes at any future period.

They have just published—

The Confession;
The Four Apples;
The Advantages of a Good Resolution.

Now in press, and will be ready for sale in a few days—

The Botanical Garden;
The Child who took what did not belong to her;
John Williams, by the author of Evening Hours;
Anna Ross, abridged by do. do.

Several others are in preparation and will be published as occasion may require. The whole will be sold wholesale and retail, at low prices.

☞ B. & D. intend keeping a great variety of Books for Children—particularly such as are suitable for Libraries for Sunday and other Schools—which they will furnish on liberal terms. march 31

SUNDAY SCHOOL BOOKS AND PRESENTS.

A VARIETY of Books suitable for Sunday School Presents, may be obtained at the office of the Christian Register. F17.

THE TWO BIRTH DAYS.

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

WARE'S DISCOURSES.

THE cheap edition of Discourses on the Offices and character of Jesus Christ, is for sale at 81 Washington-street. March 24.

HENRY'S COMMENTARY.

PRICE $49.

A FEW COPIES, in six volumes quarto, new and handsome binding, for sale by

LINCOLN & EDMANDS,
59 Washington-street. April 7.

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets, the ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For April 1, 1827.

CONTENTS.

The Last Man. The Cronologer. The Gentleman in Black. A New-Married Couple. Anecdotes of Sheridan. The Chamois Hunter, Part I. The Captive. The Return. On Viewing some Ruins of great Antiquity. A Charade. Spain. The Miser. Macdonell's Messenger. Disappointed Men Hogarth's Pictures. Mexican Manuscript. Curious Exhibition. Gossamer Cloths. A Miracle of Honesty. Sportsman's Canoe. Painting on Glass. Fashion and Potatoes. Water Spout, &c, &c.

INSPIRATION OF THE SCRIPTURES.

A SERMON, delivered at the ordination of the Rev. Messrs Scales and Crosby, by Rev. Justice Edwards, of Andover, on the Inspiration of the Scriptures, is just received by

LINCOLN & EDMANDS

April 7.

AGENTS of the American Unitarian Association, of whom the Tracts of the Association may be had.

MASSACHUSETTS Jonathan A. Saxon, *Greenfield*; James R. Buffum, *Salem*; John Stacy, *Concord*; David Andrews, *Hingham*; Caleb Gill, do; Allen Danforth, *Plymouth*; Henry Gray Thacher, *Yarmouth*; Clarendon Harris, *Worcester*; Cephas Clapp, *Northampton*; Elisha Edwards, *Springfield*; James Brown, *Cambridge*; Geo. Copeland, *Brewester*; William Howe, *New Bedford*; David Marshall, *Waltham*; Alpheus Richardson, *Groton*; Joseph Davis, Jr, *Northboro*; Sylvester Procter, *Danvers*; Rev. Seth Alden, *Marlboro*; H. & G. Carter, *Lancaster*; Rev. T. F. Rogers, *Bernardston*; Otis Bailey, *Chelmsford*; Daniel I. Tenney, *Lexington*; Thomas Billings, *Lowell.*

NEW HAMPSHIRE. Jacob B. Moore, *Concord*; John W. Foster, *Portsmouth*; John Prentiss, *Keene*; Sam. C. Stevens, *Dover*; Steven Abbot, *Wilton.*

VERMONT. Rev. George G. Ingersoll, *Burlington.*

MAINE. Glazier & Co. *Hallowell*; Ethan Earle, *Brunswick*; E. F. Morrill, *Belfast*; Putman & Blake, *Saco*; Pearson, Little & Robinson, *Portland.*

CONNECICUT. Rev. Samuel J. May, *Brooklyn*;

NEW YORK. Charles S. Francis, *New York*; Rev. Barnabas Bates, *New York*; Elder David Millard, *West Bloomfield.*

PENNSYLVANIA. James Kay, *Philadelphia.*

DISTRICT OF COLUMBIA. Bartow & Brannan, *Washington.*

MARYLAND. William G. Appleton, *Baltimore.*

SOUTH CAROLINA. Hurlbut & Lloyd, *Charleston.* m 31.

POETRY.

EVENING HYMN.

When twilight shades come darkening on,
And tinge all earth and heaven and sea,
O then 'tis sweet to be alone,
And meditate on Thee.

When day's distinctions all are gone,
All shrouded by night's canopy,
'Tis doubly sweet to be alone,
And meditate on Thee.

For then the idle world's parade,
Its fame, its follies, fade and flee;
Thy temple is the secret shade,
There peace communes with Thee.

The lonely hour, the shadowy scene,
Night's silent, sacred mystery;
Turn all the awaken'd soul within,
And wean its thoughts to Thee.

Then welcome be the evening hour,
And welcome midnight's calm to me;
And blest the season and the power
That call my soul to Thee.

MISCELLANY.

Thirteenth Annual Report of the Female Auxiliary Bible Society of Boston and its Vicinity.

Under a firm conviction of our entire dependance on the Supreme Ruler of the Universe for "every good and perfect gift," and with hearts grateful for his continued and multiplied favors, the Board of Managers offer this, their thirteenth Annual Report, and would in unison with you acknowledge, that through the past year, the same loving kindness and protection we have ever witnessed, have still been granted to us. And we would render to him the tribute of praise, that he again permits us to assemble on this our highly interesting Anniversary, to endeavor by this labour of love, in some degree, to aid in promoting the diffusion of the Word of Life among those of our fellow beings, who in his wise Providence he has hitherto permitted to remain destitute of the blessed means of grace, which we in this part of our highly favored land in such rich abundance enjoy.

Since our last meeting, we have been called to lament the death of four of our members; two from the Board: Mrs Dearborn and Mrs Hay; the latter, our justly respected and pious Treasurer, who had filled that office six years. While reflecting on these afflictive dispensations, let us not despondingly conclude that our Almighty Parent is in displeasure hiding his face from us, (for he has said "as many as I love I rebuke and chasten,") but rather consider,

"Smitten friends
"As angels sent on errands full of love;
"For us they languish, and for us they die;
"And shall they languish, shall they die in vain?"

In the death of Mrs Hay, our Society has not only lost an efficient officer, but one of its most sincere and sanguine friends, some of whose last moments on this side the grave were occupied in conversing on its prospects and interests. Her assurance that it would prosper, increase, and be instrumental of important usefulness was strong; and with a countenance expressive of pure christian triumph she observed, that God had approved it as his work, and it would succeed; that Bible Societies had been productive of incalculable good in advancing the cause of religion; that she had been deeply interested in their prosperity generally; had ever enjoyed great pleasure in *our* associations, and been happy in making any effort in her power to promote their benevolent object. Under her judicious management your funds have been advantageously appropriated, and they are now in a more prosperous state than at any former period.

Some time after this event, there being business of importance to transact, which could only be executed by the Treasurer; it was deemed expedient to call a meeting of the Board on the 15th of January, when Mrs Margaret D. Baldwin was chosen to fill the vacancy the remainder of the year. This is the only business which has called their attention during the year.

In that period five of our number have withdrawn their names; and with pleasure we state, that we have received the addition of six life, and eleven annual subscribers.—There are twenty-six life subscribers, but only twenty one of the subscribers are now living, which with ninety-six annual, make our whole number, one hundred and seventeen.

Your Committee have to state that in the past year they have distributed 148 Bibles and 24 Testaments, total 172—40 of the Bibles were placed in the hands of the distributing Committee. 24 Bibles and 2 Testaments have been sold, and there are now on hand 3 Bibles, and 2 Testaments. The whole number that has been distributed by the Society is 3166 Bibles and 1499 Testaments.

The American Bible Society in their last Report state, that in the last year they have received the addition of fifty-four Auxiliaries, which made their number at that time five hundred and six, and that they have issued from their Depository in New York 31,154 Bibles, 35,927 Testaments—52 Mohawk Gospels, and 1 Delaware Epistle, which, with the addition of those issued in former years, makes the whole number amount to 440,047, exclusive of those issued by the Kentucky Bible Society.

It is impossible in such a brief *Report* to give an idea of the immense destitution of the Scriptures in many portions of our country; the accounts from Illinois, Ohio, Kentucky, Alabama, and many others, are truly appalling; and if as *that* of the National Society observes, the population increases much more rapidly than the means to supply their wants, the call for exertion on all those "who love our Lord Jesus Christ in sincerity," becomes proportionally the more pressing; and can any hesitate gladly to bestow on those so nearly allied in the bond of civil compact that unerring guide, which will point them to "the path of the just, which as the shining light, shines more and more unto the perfect day"—and those "statutes which have been *their* songs in the house of their pilgrimage."

But what stikes us still more forcibly is, that even in our own State, in the county of Berkshire, it has been represented that notwithstanding a large supply had been received from the American Bible Society, they were destitute of Bibles to meet present demands, and had many applications on hand, which remained unsatisfied

But while we lament the inefficiency of the means which have hitherto been adopted, and the multitudes of the human race who are still in darkness and ignorance, it is cheering to reflect that much, very much, has been effected, and that whole Heathen Nations have gladly received "the glorious Gospel of the Blessed God," been influenced by its precepts, and cherished its sacred pages with an ardour, and care, which might, we fear, put to shame the conduct of many who profess, and call themselves christians. Mr Ellis in an address before the British and Foreign Bible Society observes, "Time would fail to tell the changes the Bible has produced in the islands of the Southern Sea; and after mentioning a number, domestic and civil, he says, "These happy changes in their civil institutions have not been produced by the direct instructions of the Missionaries." The alterations that have taken place in their political economy, and civil constitution, have been but the legitimate effects of the truths of the Bible on their minds, in which they are taught to "do unto others as they would that others should do unto them."

"At one time it was thought desirable to distribute Tracts: some were translated and shown to the natives. They asked whether they were parts of the Word of God, or merely the word of man. We told them they were designed to illustrate, or enforce facts of the Sacred Scriptures, though they were only the writings of men. Stop then said the natives, give us all the word of God first, and then the writings of men. There is nothing they so much desire as the parts of the Scriptures published in their language."

"When they leave their houses in the morning to work in the mountains, they frequently carry their books, that during the hour of rest at mid-day, they may read the Holy Scriptures. I do not think since the natives have possessed the Scriptures I ever met a party travelling, that had not their books with them, carefully wrapped in a cloth or deposited in a little basket made on purpose to contain them."

"One stormy day I saw a canoe in distress about two miles from the beach. I directed some natives to go to their assistance. On reaching them they found the canoe full of water, and the men swimming towards the shore. They took them on board their canoe, and when they were landed I asked them what they thought when the sea began to fill their canoe. They said that they thought of their books and were only concerned to keep them dry: pointing to the canoe, where the Gospels, carefully wrapped in native cloth were tied to the top of the mast, in order to rescue them from the spray of the sea. On another occasion a native of Huahine lay down on his mat in the evening, and by the light of a lamp made of a cocoa nut shell, read in one of his books till he fell asleep. The lamp burnt down, the house took fire, and, awakened by the flames, he sprang from his mat, and ran out of doors; in a moment he recollected that his book lay on the mat where he was sleeping; he rushed through the flames, and though scorched in several parts of his body, retreated not till his books, which were copies of the Gospel were secured. All his other property was consumed by the devouring elements."

Much interesting information is before us on this subject, but we can only, again recommend a perusal of the Reports of the National Society, which we feel assured could not fail to excite in the hearts of all, an ardent desire, not only to improve the talents committed to their trust, but also to use their endeavours to induce others to join us in this truly christian effort.

The hope that the whole human family may ere long become possessed of that inestimable treasure the pure Word of God, is too precious to be resigned: we view it, it is true as a distant blessing, more probably to be enjoyed by our successors, than ourselves, but we cherish it as an event in which angels and glorified spirits shall rejoice; and in this joy we humbly plead to participate; believing that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Treasurer's account current with the Female American Bible Society of Boston and its vicinity.

		Cr.
Cash on hand,		$ 140 98
Received six Life Subscriptions,		180
Do.	Annual do.	158
Do.	Donations,	12 10
Do.	for sale of Bibles,	27 23
Do.	Interest from the Loan Office,	54 72
		$ 573 03
		Dr.
Deposited in Saving Bank three Life Subscriptions,		$ 90
Paid by order of the President $50 donation to the American Bible Society,		50
Do.	do. for purchase of Bibles,	207 66
Do.	to orders at different times,	36 15
To cash delivered the Treasurer,		10 80
		$ 404 61
Cash on hand,		168 42
		$ 573 03

Errors excepted,
MARGARET D. BALDWIN, *Treasurer.*
March 27th, 1827.

Fifth Report of the Committee of the Ladies' Association for distributing the Holy Scriptures, and of the Auxiliary Bible Cent Society.

The Committee of the Ladies' Bible Association, beg leave to present the following report, to those who have entrusted to them the responsible office of disseminating the Word of Life, to those persons within their reach, who are either unable, or unwilling to purchase it for themselves. And though they have not so much to communicate as they could wish, yet they have enough to shew, that those who have interested themselves in this cause, have no reason to regret that they have contributed of their substance for this purpose, but rather to rejoice that they are permitted to unite with so many of the great, and of the good, in the present age, in promoting the kingdom of the Redeemer.

The Committee are enabled to give the following statements, respecting the several wards.

As many as 30 visits have been made in Ward No. 1. during the last year, most of which were interesting, and encouraging. The inclement weather of the last three months has prevented some visits, which would otherwise have been made.

One of the Committee has frequently visited Wards No. 2, and 3, in which there are a number of Roman Catholic families, who have received the Bible, paying for it in part. In one of these families the Father has been seen reading it, from day to day. In another instance a Catholic woman has paid the full price for a Bible, and thinks that she has experienced a renovation of heart, in consequence of perusing it. Her person, as well as her house, bear evident marks of a change in her domestic habits.

Several of the Ladies have visited, in Ward No. 4, one of whom, who is not a constant resident in the City, but feels greatly interested in its religious prosperity, has been much pleased by the willingness of several females on whom she has called, to contribute to the Bible Cent Society. She has also had an opportunity to converse with many to whom in other circumstances, she could not have gained an easy access.

The Committee of Ward No. 5, have made some visits. Some of the families appear to be quite interested on the subject of religion, while others appear to be very indifferent to their immortal interests. It is confidently believed that faithful, and systematic visiting, would prove highly beneficial to the inhabitants of this ward.

In Ward No. 7, 63 visits have been made. The Ladies have sometimes met with a welcome reception, and in some instances, even a cordial one.

Though treated with indifference by some families, by others they have been solicited to repeat their visits. No family in this ward, has been found without the Bible, but many of them are totally unacquainted with its contents, and deplorably destitute of the spirit which it inculcates. Some cheering facts with respect to the salutary influence of an acquaintance with the Word of God, have gladdened the hearts of the visiters.

One aged female who was apparently drawing near the close of her mortal existence, appears to be rapidly fitting for a glorious immortality. A visit recently made to a coloured family was very interesting. Three, of the younger part of it, have lately been removed by death. The mother who has long been an exemplary professor of Religion, exhibits a truly christian spirit.—She has not only to lament the loss of her children, but is suffering from the privations attendant upon great poverty.

In Ward No. 9, seventy visits have been made. In this division there are seven Roman Catholic families, who have been visited, one female belonging to one of these, has become hopefully pious. The principal means of her conversion, she attributes to the reading of the Bible.

A number of Bibles have been distributed in this Ward.

There have been twenty five visits made in Ward No. 10, several Bibles distributed, and both parents and children have appeared to be interested in reading them. One Bible was carried from this Ward, to Fort Independence, and has been read, it is said, by numbers. One Catholic in this Ward, according to his own statement, has read more of the Bible in two months, by borrowing it from a friend to which it was given, than he has done for twenty years preceding.

From Ward No. 11, no account has been received since the lamented death of the excellent, and indefatigable Secretary, Miss Harriet Smith, except a list of the names of the subscribers obtained for the Auxiliary Bible Cent Society.

The exact number of Bibles, and Testaments, which have been distributed the last year by the committee, cannot now be accurately ascertained. It is confidently believed however, that more than forty have been distributed.

It is hoped, and believed, that in this great day of religious effort, more will be accomplished by this Association, than has been, heretofore—For surely nothing can be more important, than exertions made in the Bible cause.

ELIZA LANE, Secretary.

BENEFIT OF CLERGY. As the meaning of the term may perhaps, not be generally known to our readers, we give the following definition from a correspondent:—Felony, which comprehends almost numberless species of crimes, is subdivided into two classes—with or without benefit of clergy. Benefit of clergy, at present signifies an exemption from capital punishment, in all felonies, where the Legislature has not taken away that benefit by express words. The origin of this principle, which is very little understood, is as follows:—At the time the Catholic religion was the established one in this country, the clergy claimed an exemption from punishment for all secular offences, and the Legislature was so far duped by them as to grant them that privilege, therefore whenever a priest was convicted of a crime, for which another man would suffer death, he was discharged without punishment, on proving himself to be an ecclesiastic. The clergy did not fail to avail themselves of this advantage; and, if any credit is to be given to historians, were guilty of all kinds of enormities and depredations.—This induced the Parliament, at various times, to subject them to capital punishments for particular offences, by taking away from those offences the benefit of clergy.—In those dark superstitious times, every person who could read was presumed, in law, to be a priest in orders, and till the reign of Anne, a man who was not possessed of that qualification, was liable to be hanged for an offence which one possessed of it would only be burnt in the hand for; but since that time, laymen are allowed the benefit of clergy, and, are entitled to claim it as often as they have occasion, and are exempted from the punishment of burning in the hand by the statute I Edward VI. which extends the same privilege to Peers of the Realm, whom it also exempts from capital punishment for the crimes of house-breaking, highway robbery, horse-stealing, and robbing of churches. Felony, without benefit of clergy, are capital offences, of which Sir William Blackstone, in his time, enumerated 100, and since his death upwards of 50 have been added to the catalogue. We trust that in the alterations in our criminal code about to be proposed by Mr Peel, these circumstances will receive their due share of that gentleman's attentive consideration.—*Lond. pap.*

PRAISE AND CENSURE.

[The truth and practical good sense of the following remarks from the *Trenton Emporium*, give them a claim to our notice. There are not a few who may be profited by the wholsome instructions they impart.]

The world some people say, is censorious—and it is, to a certain extent, true. But the world sometimes compliments very highly—and I have a strong inclination to say, that its praises do more mischief than its censures—I will say it. Censure when applied where it is merited, often has a salutary effect.—When bestowed where it is not deserved, it produces no injury on a well regulated mind. The strong and prevailing disposition among people to think more highly of themselves than they ought to think, needs some general corrective—and censure, though an unpleasant, is often, in these cases, a very wholesome medicine.

Praise, on the other hand, touches a more dangerous key—it nurses instead of surpressing the dangerous propensity to pride.—He's a genius, people said of my young friend Alcanzor—and it got to Alcanzor's ears, as such things will in nine cases out of ten—The youth was promising fair for manhood—with industry and prudence to follow up the advantages he enjoyed, he would have become an ornament to society. But the idea of being a genius haunted him night and day. He put on a thousand ridiculous airs and fell into as many ridiculous practices—became puffed up with vanity and self conceit, and let slip all his golden opportunities in grasping after the foolish phantoms that flitted before his bewildered brain. He turned out a poor creature. Praise did the mischief. What a beautiful girl! the young gentlemen used to say when they passed Jane Seymour's window and got a glance at her fine face and pretty figure. It was no wonder they called her beautiful for she was so. But persuade a young lady she is beautiful—very beautiful—and she must be a girl of extraordinary good sense if she dont let the thing run in her head to the exclusion of more profitable thoughts. Jane once cultivated her mind—was industrious and ingenious with her needle—bid fair to become an excellent housekeeper—and she would have been a rare prize, if left to the guidance of her natural judgment. But she soon began to conclude that she was beautiful—that beauty compensated for every thing—and she neglected every thing else. Those of the beaux who were worth having thought differently—the others she would not accept, and this misunderstanding lost her husband.

Praise has made more fools and coxcombs, than censure ever made misanthropes.—They are both good things in their *exact* places—but it requires a great deal of judgment to place them there. When misapplied, the first flows generally from better feelings than the last—and it is a pity friends should do one another an injury. These axioms are indisputably correct and ought to be always borne in mind.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington-street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may be had on reasonable terms for distribution. 4t

MAGEE ON THE ATONEMENT.

JUST received, in 2 vols 8 vo. and for sale by *LINCOLN & EDMANDS*, Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, with an Appendix containing Strictures on Mr Belsham's Account of the Unitarian Scheme. By Wm. Magee, D. D. M 24

BIBLE NEWS.

THIS highly popular work may be obtained at this office on very reasonable terms for distribution. March 24.

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following aritcles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First*, *Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain, upwards of 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents a copy,—and with an engraved head of RAMMOHUN ROY, at two dollars and fifty cents a copy. It will be put to press as soon as a sufficient number of subscribers is obtained to justify the expense.

RECOMMENDATIONS.

The following testimonies, to the value of the writings of this distinguished man, have been received by the publisher, and will show in what estimation they are held by learned theologians of our own country.

CAMBRIDGE, *February* 14, 1827.

DEAR SIR,—The writings of RAMMOHUN ROY seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,
ANDREWS NORTON,
Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton.

HENRY WARE,
Professor of Theology in Harvard University.

BOSTON, *February* 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of RAMMOHUN ROY'S Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that RAMMOHUN ROY is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. This great man has established a Unitarian press in Calcutta. At his own expense, he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,
JOSEPH TUCKERMAN.

EVENING HOURS.

MUNROE & FRANCIS, Washington-street, corner of Water-street, this day publish No. I, and II, EVENING HOURS, a little work intended to illustrate the Biography, Geography, and Natural History of the New Testament, in familiar conversations between a mother and her children, and will be an appropriate book for sabbath reading.—Price 8 cents each number.

Also, just published,
The FRENCH GENDERS taught in Six Tables; being a plain and easy ART OF MEMORY, by which the GENDERS of 15, 548 French Nouns may be learned in a few hours. Price 16 cents

PRIMARY LESSONS IN ARITHMETICK.

PUBLISED by LINCOLN & EDMANDS, 59, Washington-street, *PRIMARY LESSONS IN ARITHMETICK*, by Frederick Emerson, 2d edition, with improvements. Price 60 cents per dozen.

☞This little work is admirably fitted for beginners, and is extensively used for small children. It will interest the young mind, and early introduce it to the science of numbers. March 10

ROBERT HALL'S Polemical and other Miscellanies; consisting of articles originally inserted in the London Eclectic Review—and an Apology for the Freedom of the Press, and of General Liberty. From the seventh London edition By Robert Hall, M. A. Price one dollor. Just published and for sale by JAMES LORING, No. 132 Washington-st.

The author of the above volume is one of the most celebrated writers in England. He exhibits the same force of thought and purity of diction that are so peculiar to his former works. March 3.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumns complete may be had at 81 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay which will be furnished to the subscribers to Mrs Barbauld's Works at 12 1-2 cents. March 17.

THE WISDOM OF GOD.

A SERMON preached at Salem, Feb. 14, 1827, at the ordination of Rev. John P. Cleaveland; by Wm. B. Sprague, just received by
LINCOLN & EDMANDS,
M 24 59, Washington-street.

HALL'S POLEMICAL AND OTHER MISCELLANIES,

JUST received and for sale by *LINCOLN & EDMANDS*, Polemical and other Miscellanies, consisting of articles originally inserted in the London Eclectic Review; and an Apology for the liberty of the Press. By Robert Hall, A. M. M 24